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A

SERMON

Preach'd to the

Proteſtants of *IRELAND*, Now Reſiding in *LONDON*:

AT THEIR

Anniverſary Meeting

On OCTOBER XXIII. 1708.

In Commemoration of their Deliverance from the Barbarous Maſſacre committed by the *Iriſh Papiſts* in the Year 1641.

In the Pariſh Church of St. *James's*, *Weſtminſter*.

ISA. LIX. V. 7, 8.

V. 7. *Their feet run to evil, and they make haſte to ſhed innocent blood: Their thoughts are thoughts of iniquity; waſting and Deſtruction are in their paths.*

V. 8. *The way of peace they know not, and there is no judgment in their goings; they have made them crooked paths; whoſoever goeth therein, ſhall not know peace.*

By *RALPH LAMBERT*, D. D.

Publiſh'd at the Requeſt of the Stewards, in behalf of themſelves, and of the Noblemen and Gentlemen then preſent.

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ISA. LIX. V. 7, 8.

V. 7. *Their feet run to evil, and they make haste to shed innocent blood: Their thoughts are thoughts of iniquity; wasting and destruction are in their paths.*

V. 8. *The way of peace they know not, and there is no judgment in their goings; they have made them crooked paths; whosoever goeth therein, shall not know peace.*

THE Prophet seems, in these Words, to have chiefly intended a Description of some Revolting and Apostatizing *Jews*, who forsaking the True Worship of God, had sunk into all the Sins and corruptions of the Idolatrous Nations: And since Their forsaking the only True God, and embracing a False Religion, is in this Chapter assign'd as the only Cause of God's forsaking them, and by Consequence, of their falling into all the abominable Sins and Barbarities by which he there distinguishes them; therefore This Prophetick Description will fairly reach beyond its first Design, and will undoubtedly take in and describe the Practices of all who entertain a false Religion, whether they be such as have been bred up in it, or have apostatiz'd from the True.

This Day then, my Brethren, has this Scripture been literally fulfill'd in your Ears; the Influences of a False and Idolatrous Religion, had fill'd that Country to which most of us here present do belong, with such a Scene of Blood and Cruelty, Wasting and Destruction, as hardly ever appear'd in so many Shapes of Horror, since the World began: And it was owing to God's infinite Mercy alone, that a small Remnant escap'd in a Deluge of such universal Fury; whose Posterity are now met, to praise the Lord for his Goodness, and to continue the Remembrance of so great a Judgment, and so miraculous a Deliverance to all Generations. That we may never forget whose Feet they were that then were so swift to shed the Blood of so many Thousand Innocents; to remember that their Thoughts of Iniquity are still full of the same Designs of Wasting and Destruction, if the Lord should give us up into their Hands: That they are utter Strangers to the Ways of Peace, Judgment, and Justice; and since the Divine Providence has rescued us and our Fathers from the very Jaws of so horrid a Destruction; that we have all imaginable Care of being againd involv'd in the Snares and Treachery of their Crooked Paths; and however smooth and fair they may carry it now to us, while the Laws, the Sword, and the Government are on our side; yet if we suffer our selves to be hoodwink'd, or lull'd asleep by their false Insinuations; we shall (but perhaps to late) find, that whosoever goeth into their Paths, or Measures, shall never know Peace.

From the Words, and from the Occasion of this Solemn Meeting, I shall enlarge on these Four following Particulars.

I. That

I. That a False and Idolatrous Religion, does naturally produce Bloodshed, Barbarity, Wasting, and Destruction.

II. I shall describe the Effects of it in a few Instances of Cruelty committed in the dreadful Massacre of this Day.

III. I shall prove, that the Doctrine and Practice of the Church of *Rome* do allow and justify such Barbarous Massacres, and in particular, they have justified and applauded that of this Day.

IV. I shall make some Inferences from the Whole, which may be of good Use to us, in our present Circumstances.

I. And First, That a False and Idolatrous Religion does necessarily produce Bloodshed, Cruelty, Wasting and Destruction.

That in Fact it has done so, we may be assur'd by looking back almost to the Beginning of the World, and thence tracing it down even to our own Times. The first false Notions of Religion were entertain'd by *Cain*; what they were particularly, we cannot tell; but they render'd his Sacrifice unacceptable to God; and he to shew his Zeal and Resentment, must embrue his Hands in the Blood of his Brother: This was the first Blood that was ever shed, and 'tis observable, that we read of no Difference, no Animosity between the Brothers, till they went to offer Sacrifice; which *Cain*, having offer'd with a Heart and Faith not approv'd by God, he must revenge it on *Abel*, because his Faith and his Religion were so much better.

And when Mankind multiply'd on the Earth, and had corrupted their Ways before the Lord, *i. e.* had imbib'd wrong Notions of God, and fallen from the Truth of his Religion and Worship, then the Thirst of Blood and Cruelty increas'd with their false Principles; and Murder and Destruction were some of the most crying Sins, which brought the Flood upon the World of the Ungodly. And this was a Truth so universally known, and handed down to Posterity, that even *Ovid* in his Poetical History of the Deluge, ascribes it entirely to the Cruelty and Inhumanity which then obtain'd in the World. And in the first Ages after the Deluge, when Satan had so far prevail'd, as to establish the Worship of himself throughout the greatest Part of the Earth; and had introduc'd his Inferior Rabble of Wicked Spirits to be ador'd as his Courtiers and Favourites; we find that no Sacrifice was acceptable to him, or them, but what was mix'd with Human Blood: And so far had he prevail'd with Men against all the Ties of Nature, Affection and Humanity as to make them offer their very Children, to make their Sons and Daughters pass thro' the Fire to *Molech*. And if we descend lower to the more Polite and most Civiliz'd Part of the Heathen World; yet even among them we shall find the same Effects of Idolatry, and Superstition: and all the solemn Rites of their false Worship, still perform'd by spilling the Blood of Men. The *Romans* are justly accounted the Wisest, as well as the Mightiest of all the Heathen Nations; and yet so far had the Mists of a false Religion blinded the Eyes of that otherwise great People, that nothing ever yet appear'd under Heaven, so ridiculous, so lewd, and withal so inhumanly

cruel, as the Solemn and Sacred Rites of their Worship. The Adoration of some of their Deities, and those of the first Form too, was such a monstruous mixture of Filthiness and Barbarity, that the very Meanest of the Nations, which they subdu'd, had no Parallel to. And what could be expected better from a People, who had chosen and infranchis'd the False Gods of all the Nations they knew? It was consonant to such a Superstition, and the necessary Result of it, to have the Combats of Gladiators, and the tearing Men in Pieces by wild Beasts, the only Pleasure and Pastime of the highest as well as the commonest People among them.

But we need not have Recourse to Antiquity to prove, that in Fact, wherever the Devil is worship'd, his Votaries must pay him their Homage in Rivers of Blood: Some among us have been conversant with the Infidel Nations that remain at this Day, and most of us have read of their Customs, Manners, and Rites of Religious Worship; and what One of them is there, that does not sacrifice Numbers of Men to their abominable Idols? And to mention One only, instead of many more, we are told by most Historians, who have writ of the Discovery of *America*, and the Conquest of *Montezuma* by the *Spaniards*, that the Temple in which this *Indian* Prince ador'd his false Gods; was found, up to the Knees, deep in Human Gore: So vast a Number of wretched Men had been slain to pacify the great Destroyer of Mankind: And it had been happy for that unfortunate People, and done some Credit to our common Christianity, had the Popish Conquerors been less Blood-thirsty than the *Indian* Deities; but where these had only Streams to wanton in, the Popish Christian wallow'd in Seas of Blood. 'Tis needless to insist longer on a Truth, which is so well known to all Travellers, and to which every Man, who has read either Sacred or Prophane History, must subscribe.

But that which must astonish an inquisitive Man, is, How and by what means do these Inhuman Butcheries happen? Why, of all the Creatures that God has made, is Man so bent upon Destroying his own Kind? Is this that Reason and Judgment, which has set him above the rest of his Fellow-Creatures here below? No certainly: But 'tis the sad Abuse of that Reason and Judgment, by suffering them to be stifled with the gross Absurdities of a False Religion. Man is not by Nature dispos'd to Bloodshed, War and Destruction, however Mr. *Hobbs* has new moulded him: For no doubt, Man in a meer State of Nature would prove as Tender and Careful of his own Species, as the Brutes are; and to deny this, is to sink him below the Beasts. But we need no Concessions to prove, That Human Nature in it self, starts and shrinks at the Thought of basely taking away the Life of a Man: And 'tis allow'd by all Men, That Murder, or the Destruction of Mankind by each other, is horridly Unnatural; the Thought in it self, divested of Justice, Passion or Revenge, chills the Blood, and sets Nature it self out of Course: How therefore can that be the true State of Nature, which is confessedly Unnatural? The Imagination whereof does Violence to Nature, and puts the whole Man into Disorder and Confusion. It is not therefore from Man, consider'd in the pure

State

State of Nature, that we are to search for the Original of this Destructive and Blood-thirsty Disposition; but 'tis from Man acted by a Superior Principle, by the Notions of Religion, which he has imbib'd, and by an implicit Obedience to which, he is capable of Extinguishing the Light of Nature and Reason, and of Overturning a First Principle; *viz.* The Preservation of himself, and of those of the same Kind.

Now 'tis plain, That a Religion taught by the God of Truth and Mercy, can never produce such Disorderly and Unnatural Effects: He that endu'd us with Reason, can never put that Reason quite out, by any other Light: He may give us a Light to guide us further than bare Reason can do, but never absolutely to contradict it. If the Light of a Candle shews me a Man, or a Picture, the Sun may shew me somes Lines or Colours in each, which I did not see before; but can never convince me, that I saw neither Man nor Picture. And if God has given me Reason, which convinces me that I ought to preserve Mankind; no Religion coming from him, can make me believe that I ought to destroy them: And if this Principle of Preservation be a Dictate of Nature, 'tis therefore the Law of God written in Man's Heart, which no pretended After-Law can annul.

But alas, this Reasoning is not necessary; for 'tis plain, that Almighty God has no where in his Divine Revelation, said any thing to cancel the Law of Nature; and so far is he from Countenancing the Destruction of Man, that all his Revelations do either directly, or by consequence, tend the Security of Mens Lives, and to all the Duties and Offices of Love, Compassion and Justice, by which Men can support and comfort one another. God is Love; and has convinc'd Mankind that he is so, by innumerable Acts of Mercy: How then can he be the Author of so Barbarous a Religion, as is inconsistent with his own Attributes? For the Love of God, and the Necessity of Destroying Mankind in Obedience to him, is a Contradiction. That Religion therefore, which teaches that 'tis Meritorious to shed the Blood of Man; and makes it necessary so to do, in order to assert and vindicate some pretended Article of Faith; and gives Men a Liberty in this way to impose their own Notions on the World; This Destructive Religion is certainly from the Devil, the great Enemy of Mankind, whose implacable Malice to them is then most Triumphant, when he can engage them in perpetual Murthers and Destruction, and by consequence in Advancing his Dominion. Since then, there is but one Religion true, and that comes from the God of Truth; and since the whole Multitude of False Religions do all proceed from the Father of Lyes; however these False ones may differ among themselves, they must all necessarily agree in this one Point, Of making their Votaries swift to shed Innocent Blood, and being the only Springs of Wasting and Destruction. For that which the Author of these Idolatrous Religions aims at, is to make Mankind as Guilty and as Wretched as himself; and what way so effectual, so plain to this Wicked Purpose, as that of making it necessary and allowable to them, to endeavour each other's Ruin, both in this World, and the next.

'Tis ſtrange, however, that the Devil can thus impoſe upon Men with their Eyes open, and who may ſee, that ſuch Deſtructive Principles and Practices, do only ſerve to increaſe the Number and Power of his Kingdom. That a Man may kill his Neighbour, becauſe he cannot make his Neighbour think as he does; is ſo wild and ſo abſurd a Notion, that one can hardly imagine it ever ſway'd any Man of Reaſon: And yet this is all that can be ſaid for the Principle of murthering for Religion. Indeed, where a Man pretends to Notions which will deſtroy Government, and ſubvert the Fundamentals of Religion; there the Government ought to interpoſe for the Good and Safety of the whole Body, and rather cut off one Rotten Member, than that all ſhould be infected and ruin'd, if no other Method will do. But to give this Power into the Hand of every Man; and make it Lawful to execute it, on whom, and in what manner a Bigotted Zealot thinks fit; This muſt come from an Infernal Forge, and is one of the moſt dreadful Weapons that was ever invented, to plague and deſtroy Mankind. And in every falſe and Idolatrous Religion, this impious horrid Principle does and muſt prevail; becauſe it ſo well anſwers the Cruel and Miſchievous Intentions, which the Father of Lyes has ever been contriving againſt the Race of Men.

But as every Idolatrous Worſhip has more or leſs of this Wicked Notion, ſo it generally obtains moſt, when there has been a Corruption of the beſt Religion. Thus when *Ahab* and *Jezabel* had corrupted the *Jewiſh* Religion by Idolatry, ſo hot was the Perſecution againſt the Orthodox *Jews*; that the Prophet thought he wrs the only true Worſhiper left alive. And thus in that ſad Corruption of Chriſtianity, the preſent Church of *Rome*, ſo much ſtronger is the Idolatry than the faint Remains of Truth; that the Deſtroying Principle ſtill prevail over all the Obligations of Nature, Juſtice, and Humanity: Which was moſt diſmally exemplified in the various Scenes of Cruelty and Inhumanity, which began to be acted as on this Day: A few of which I come now to inſtance; which is the Second Thing I propos'd to ſpeak to.

II. And here indeed, Inhumanity, Cruelty, and Wantonneſs in Blood, preſent themſelves in ſo many Shapes of Horror, that they cannot but be ſhocking to every Ear, and every Soul not utterly void of Bowels and Compaſſion: And I ought to apologize to this Audience, for relating ſuch Acts of Barbarity as muſt give an Uneaſineſs, and almoſt freeze the Blood of every one that hears them. But conſidering that there may be many in this Congregation, utter Strangers to thoſe Judgments which fell ſo heavily on their Neighbours, and others who may be too apt to forget them; and poſſibly, ſome who may deny theſe Facts; For theſe Reaſons, I ſhall give a ſhort Account of their Cruelties, and then leave it to each of you to judge of that Religion, which was occaſion'd, encourag'd, and juſtify'd them.

At the time when this Unnatural Rebellion broke out, it was moſt obſervable, that the *Britiſh* Proteſtants liv'd in the utmoſt intimacy, and Friendſhip, and Confidence with their Popiſh Neighbours: All Offices of mutual

mutual Civility pass'd between them; and the Old Animosities of former Rebellions so far worn out, that they enter'd into New Alliances with the deepest Security; and frequent Marriages (too frequent by far) were contracted with them: And so far were the Papists from being any way provok'd by Ill Usage from Protestants, that they had all the Advantages of the Laws equal with them, their Lives and Properties equally secur'd; many of that Religion then Sitting in both Houses of Parliament; their Interest at Court as good; their Applications thither as Successful, if not more so; and in a word, the free and open Exercise of their Religion, without Danger or Interruption. In many Places they had Convents of their Fryars, and every thing that they could desire, except the Protestant Churches in their Hands, and the Hereticks quite extirpated from them. And yet in this Sunshine of Ease and Prosperity, the Papists had for several Years before been Plotting and Contriving this Dismall Fate for their Innocent Neighbours, which at length overtook so many of them in so horrid a manner, that had all the Inhabitants of Hell been let loose at once upon them, they could not have invented stranger Deaths, nor with more wanton, various, unheard-of Torments. But the very Day that this Dreadful Storm was to have fallen on the Head of every Protestant Soul; a Day which they fix'd on as Sanctify'd for so Holy a Purpose, by its being dedicated to *Ignatius Loyola*, the infamous Founder of the Jesuits; it pleas'd our Good God to put it into the Heart of one of their own Nation, but bred up in a much better Religion, to discover their Hellish Design, within a few Hours before it was to have been executed: And by preventing the Castle and City of *Dublin* from being seiz'd, there was one Place of Security left, and a Refuge which, by a Miraculous Providence, sav'd the Lives of all the Poor Protestants who escap'd the Fury of the Murderers. For had that Fortress fallen into their Hands, it is not possible to conceive, without an extraordinary Providence, how one Man of the whole Number of Protestants could have escap'd their Hands. And tho' this Discovery was the most seasonable that ever happen'd, for the Preservation of many Thousands, yet it came too late to hinder the Destruction of far greater Numbers, who perish'd in the general Ruin.

And had the Papists been content barely to take away the Lives of so many Innocents, and to give them a speedy Death, the Helpless Sufferers would have accounted their Cruelties for Tender Mercies: But of that vast Number whom they Butcher'd, the greatest part fell by the most Acute, Ingenious, and Lingring Torments, that *Irish* Malice and Popish Religion could Invent. To have in that Cold Season of the Year, great Multitudes stript Naked, and expos'd to a miserable Death by Cold and Hunger: This was one of their mildest Methods of Murdering. To shut up Numbers in Houses and Barns, with promise of Relief and Safety to them; and then to set them on fire, and burn them all together. To drive whole Herds like Beasts; and after the same Religious Oaths pass'd to them, to force them on Bridges which they had before broke down, that they might perish by Hundreds at once in the Water. These were some

of their most Merciful Means of Destroying. But when they come to shew the genuine Effects of their Bigotry, it would stagger the Belief of any Man, if the Facts had not been attested by the most solemn and undeniable Evidence.

To wanton in the Death of young Infants, and keep them as long as they could in Dying; to Toss them upon their Pikes, and to set on their own young Brood to Torture and Kill the Protestant Children: To rip up Women with Child, and throw the Living Infants to Dogs and Swine: To force Women in Labour out of their Beds and Houses; and to make them drop their Burthens in the face of the Sun; and then to drag them on the Roads, till they dy'd in that inhuman dismal Condition. To have the Guts of Men pull'd out, while they were living, and to force them to run or walk, till they had measur'd the full Length of them. To cut the Flesh of Men off alive, and broil it, and then force the Wrethes themselves to eat it. To wound some in such a manner, as to disable them to help themselves; and then to leave them to eat the Grass and the Earth, and at last their own Flesh. To bury alive great Numbers, and some only to their Chins or Necks; and so leave them to dye in the utmost Anguish. To fasten Men and Women in Stocks; and then send young Children to gore, and stab, and beat them to Death. To promise Life and Security to such as would Abjure their Religion; and when thro' Fear and Infirmity they had comply'd, then to murder them, that they might dye in a good Religion. These were some of the Shapes of Horror and Amazement, in which the Power of Popish Bigottry shew'd it self, towards a People innocent and secure; and to whom they had no Pretence of Quarrel, but that they were of a Religion which abhors and detests such Execrable Practices.

Indeed at the first, the Lord Justices of that Kingdom try'd all the Means they could to persuade the Popish Lords of the Pale, who were Descendants of the old *English* Conquerors; that it was a Rebellion of the *Irish*, in order to root out all of the *English* Nation, and ventur'd a most dangerous Experiment to convince them of it: For they sent both Arms and Commissions to those Lords, who then threw off the Mask, and having the Power in their Hands, shew'd that Religion alone was the Quarrel; and turned those very Arms to the Destruction of the Protestants, which were trusted to them, and which they promis'd to use for their Defence; but they were under the Influences of a False Religion, and prov'd at last more Bloody Enemies, than even the Original *Irish* themselves. Neither were they wanting in their Stratagems to divide the Protestants, even at that time; for they persuaded the *Scottish* Protestants, that thy had no Design against them; but only to root out their old Enemies, the *English*; and so far they gain'd Credit with them by their solemn Lies, and Perjuries, that they became secure, and took no Measures for their own Preservation; but they paid dear for their easy Credulity; for as soon as they had made an end of the *English*, they fell on the *Scots* in the same barbarous Manner, and destroy'd great Numbers of them with the same Arts of Cruelty, and Perfidiousness, that they had

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us'd to the *Englisk*. And that nothing Heretical might remain among them, they burnt many Houſes of Proteſtants, the Owners whereof they had before murder'd, and kill'd Abundance of Cattel; which they left in the Fields to the Dogs and the Fowl, to no End, nor for any other Reaſon, but that they were the Cattel of Hereticks. But I have detain'd you too long on a Subject of ſo much Horror and Barbarity, and which muſt be ſhocking to every Hearer, not harden'd with *Romiſh* Zeal and Bigotry. I ſhall only add, that I have repreſented nothing in this Diſcourſe of the Facts againſt them, but what has been prov'd and atteſted by the Oaths of ſeveral very credible and unexceptionable Perſons: And by the ſame Evidence, and upon the beſt Authority it appears, That in the ſpace of about three Months, from this Memorable Day the 23d of *October*, They had ſlaughter'd no leſs than One Hundred and Fifty Four Thouſand Innocents in cold Blood: And by the Confeſſions of thoſe who ſuffer'd for this Maſſacre, (for ſome of the Inſtruments were brought to Condign Puniſhment) the Deſign was Univerſal, the Whole Body of *Iriſh* Papiſts were concern'd in it; and had not the Lord in Mercy mov'd the Heart of *Conelly* to diſcor it, every Proteſtant of that Kingdom muſt have dy'd by their cruel Hands; and all had been thought a Sacrifice little enough to appeaſe the Angry Deity at *Rome*. Thus much of the Second Thing I propos'd.

III. I come now in the Third Place to prove, That the Doctrine and Practice of the Church of *Rome*, do allow and juſtify theſe Barbarous Maſſacres, and particularly that of this Day.

It were eaſy to aſſign infinity Quotations from their beſt Caſuiſts, and moſt eminent Doctors, to prove the Truth of this Aſſertion; but to all theſe they anſwer, That thep are the Opinions of private Men, and not the Senſe of the Church; yet with their Leave, the Church ſtands juſtly chargeable with thoſe Opinions, till by ſome Publick Acts it diſavows and condemns them. But we need not have Recourſe to private Doctors for the Truth of this, the Church of *Rome* has done and ſaid enough to explain her own Meaning. The *Roman* Breviary in the Office of St. *Peter's* and St. *Paul's* Feſtival, aſſerts, That God has given to the Pope, All the Kingdoms of the Earth; in Purſuance of which, He has ever ſince been filling them with Blood and Confuſion. Does He not exerciſe the Power of abſolving Subjects from their Allegiance, and arming them againſt their Sovereigns, and againſt each other, when the Good of the Church requires it; and how oft has this been put in dreadful Execution? Hath not the Council of *Lateran* damn'd all Hereticks, and are they not ſolemnly curs'd and given over to the Devil, and to every one elſe, that has a Mind to deſtroy them, Yearly * on *Maundy-Thurſday*. And agreeable to this, has not a Canon of the Church put it into the Power of every Ruffian, to murder any Excommunicated Perſon? The very Title of the ‡ Canon is; *Non ſunt Homicidæ qui adverſus Excommunicatos Zelo*

* Bull Cœnæ. ‡ *Decr. Part.* 2.

Matris

Matris Ecclesiæ armantur; *i. e.* They are no Murderers who kill Men out of Zeal for their Mother the Church. Does not the *Roman* Pontifical, in the Office for Consecration of a Bishop, oblige them all to swear, that they will root out Hereticks and all that favour them, to the utmost of their Power? Are these the Opinions of private Doctors? Is not the Inquisition Court set up by the Authority of that Church; and is it design'd for any other End than the Destruction of *Hereticks*, and the Pouring out Rivers of Blood by a Law? Has not all the Blood that has been shed in *Europe*, for some Hundreds of Years past, on the Account of Religion, been owing to the Principles, and Violence of that Church? Did not a General Council, as they esteem it, that of *Constance*, solemnly murther *John Hus* and *Jerom* of *Prague*, two eminent Protestants, for Heresy, after the Publick Faith past to them for Safety? And that upon this Principle, That no Faith was to be kept with Hereticks. Who arm'd the Leaguers in *France* against their King, and occasion'd so many Slaughters and Destructions in that Kingdom? Were not the Popes and their Instruments, the only Authors of it? And when (as an Effect of that League) a desperate Zealot had murder'd the King, does not the Pope make a Panegyrick upon it, admires the Glorious Action, and compares it for its Goodness to the Incarnation of Christ? And this Speech afterwards printed by Authority of the Holy See in *Paris*, *Anno* 1589. Where was the Gun-Powder Treason of this Kingdom hatch'd, but in *Rome*? Was it not Blessed and Sanctified by the Pope? Was not *Garnet*, one of the chief Conspirators, canoniz'd, and made a Martyr at *Rome*? Was not another of them made the Popes Pænitentiary, and another a Confessor in St. *Peter*'s at *Rome*. Wo were the Authors of all the Treasons and Conspiracies, that disturb'd the Glorious Reign of Queen *Elizabeth*? Who absolv'd her Subjects from their Allegiance, and animated so many of them, basely to attempt her Life; to which under God's Providence, we owe the Establishment of the Reformation? Are not the Bulls and Orders from *Rome*, for th se pious Purposes, still upon Record? But it would be endless even to mention the infinite Stirs, Bloodsheds, and Confusions, which that Holy Cause, *the Setting up the Pope above all the Powers in Earth*, has occasion'd.

To all this, They retort upon us, the Unnatural Rebellion and Civil War under the Reign of the Blessed King *Charles* the First. As to this, 'tis sure, that we of the Establish'd Church have nothing to answer for: And I doubt not, but those of the Separation, would have had much less, if it were not for the Intrigues and Cabals, and Emissaries of the Church of *Rome*: Did not Sir *William Boswel*, his Majesties Ambassador at the *Hague*, discover a Plot of the Jesuits, to exasperate the King against his Subjects, and them to fill with Jealousies against Him; to stir up the *Scots* to rebel, whose Solemn League and Covenant, was form'd on the Model the Popish *French* League? Had they not Fifty *Scots* Jesuits kept at *London* for that End, under the Direction of the Cardinal *Barberine*: And were not almost the whole Body of Papists in *England*, Contribu-

tri'utors to the this Meritorious Design? And all t'his made appear to His Majesty then Residing at *York*. Were there not great Numbers of Papists found in the Army against him? And when by these Hellish Methods, they had brought his Affairs into Extremity, and Himself into the Power of his Ennemies; it was then debated in the Consistory at *Rome*, whether to take off the King's Head for the Good of the Catholick Cause; and carry'd in the Affirmative. But nothing can better evidence the wicked Part, which the Papists bare in that Unnatural War, than the horrid Tragedy of this Day. It was begun by them, just as the King's Affairs began to be embroil'd on this Side: And they had the harden'd Impudence to affirm, that they kill'd by his Authority, and acted under his Commission; and endeavour'd by all base Arts to possess the People of *England*, that they really were set on by the King: And I may venture to affirm, that this barbarous Forgery, which they obtruded on some hot and credulous Spirits in *England*, was the greatest Engine of bringing the King to the Fatal Block; and that if it had not been for this cruel Rebellion, He had never come thither. *Du Moulin.*

And now 'tis time to shew, that it was contriv'd and perpetrated in Obedience to the Commands of the Church of *Rome*. That it was first manag'd at *Rome*, and settled in several Conveats abroad before it arriv'd at the Plan that was laid and executed in *Ireland*, is evident from all Accounts of it. That it had the Pope's Benediction, and attended with mighty Indulgences from him, is plain from the Pope's Bull to *Owen O-Neal*, One of the Bloodiest Actors in that dismal Tragedy; in which Bull He animates him to signalize himself with the Rest of the Catholicks, against the Hereticks; grants him and his Party the Apostolical Benediction, and Plenary Indulgence; and in the following Year 1641. And when in a few Years after, a Pacification of those Troubles was set on Foot, and many of the *Irish* Papists had submitted and sworn to observe the Articles, the Pope absolves them from their Oath, sent his Nuncio to be their General, exercis'd the Regal Power in his Person, imprison'd and threaten'd all that had agreed to the Pacification, begins the Cruelties afresh, and sets all into a New and Desperate Flame. But all this perhaps the Pope did as a Private Doctor of the Church: Let us see whether the *Irish* Papists did so understand his Commands. They obey'd him, and executed his Bloody Orders to a Man: Nay, Fryar *Walsh* owns, that it was a Universal Rebellion of all the Catholicks of *Ireland*, a very few only excepted: He owns the Forming of the Confederacy, and two Pacifications afterwards agreed to, One in 46, the Other in 48, both scandalously violated by Order from *Rome*. And to shew, that the Papists acted in Obedience to the Church, and thought they did God, and the Catholick Cause, good Service; some Years after the Restoration, the Popish Clergy assembled in a National Synod in 1666, refus'd to petition the King for Pardon; tho' near 600 of them were then Living, and obnoxi- 1643.

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ous to the Penalties of * that Rebellion. Indeed, some few of the Clergy and Laity, did agree upon an Aukward Remonstrance to be presented to the King, to give him some Assurance of their future Loyalty. But the whole Number of Church-Men, who subscrib'd, were but Sixty Nine: The Opposers of it, being upwards of Two Thousand; besides all in the *Irish* Colleges abroad, And of those few who subscrib'd, most of them retracted immediately, as soon as the Pope's *Nuncio de Vecchius*, had intimated his Displeasure against them for their Subscription. It were easy to prove, that this whole Scene of Blood proceeded entirely from an implicite Obedience to the Church of *Rome*; but I take any further Proof to be needless, the thing being almost self evident: And as very few of them ever deny'd this to be the Principal Motive, so I believe we have never met wit any of them, who so much as pretended to be sorry and penitent for what Mischiefs they had done. From all which, I presume, 'tis now evident, that the Church of *Rome* does allow and encourage Massacring, for the sake of the Catholick Cause; and that they did abet and encourage that of this Day, in particular; and thence we may judge of the Truth of that Religion, *whose Feet run to evil, and make haste to shed innocent blood; whose thoughts are thoughts of iniquity, and wasting and Destruction are in their paths.*

IV. I come now in the Last Place, to make some Inferences from the whole; that we may not be led astray *into their crooked paths, nor wander into those ways, wherein we shall never know peace.*

Is Popery then the same thing at this Day, that it was in *Forty one?* Or has it abated of its Fury and Violence, and is become more mild and tractable? Has there been no Wasting and Destruction since those Days: No Blood drawn for the Advancement of the Catholick Cause, and the Extirpation of the *Northern* Heresy? Have they repented of all their wicked Slaughters, and abominable Thirst of Human Blood? Have they made use of no Dragoons for the Conversion of Nations? Or have so many Hundred Thousand People run away from their Houses and Livelihoods, through a panick groundless Fear? Have We of *Ireland* neither felt nor heard any thing since that Time, of their usual Kindness to Protestants? Or did so many of Us run away from our Wit and our Dwellings at once, for no other Cause, but to Travel, and beg the Generous Assistance of our *English* Neighbours? *Whose kind and charitable Entertainment, we can never sufficiently acknowledge.* Did we find the Papists such tame, gentle, good-natur'd Creatures at that Time? No certainly: Popery is still the same, and still inseparable from Persecution and Cruelty. Let them but name one Place where It prevails, and the Church can exert its Power; and that Place free from Persecution of those who differ from it, and we shall own them a Merciful People. But alas, the *Æthiopian* cannot change his Skin, nor the Leopard his Spots: They may, and they will at all times till they get us into their Power, strive

* *History of the* Irish *Remonstr.*

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to deceive us with *Jacob's Voice*; *but we shall at last find that the Hands are the Hands of Esau.* One of their own Doctors is so Civil as to tell us, (*Ubi desunt Vires*) When they have not Strength enough, they are not obliged to destroy us. We thank them for their great Compassion to us; but hope we may never need nor experience it. *Bellarm.*

And if Popery be not chang'd, how is it that we become every day less Apprehensive of it? Are the Endeavours and Close Practices of that Faction less Busy and Vigorous than they us'd to be? If good Information may be rely'd upon, they are more Numerous and more Industrious; and act their Parts more openly than they have done at any time for several Years past: *But we seldom hear of any Danger fear'd, or thought on, from that side.* However, they were pleas'd, not many Months since, to awaken us by a sudden and dangerous Alarm: But the Providence of God defeated the Invasion; and being once again deliver'd, our Fears are vanish'd, and Popery with its Concomitants as far from our Thoughts, as if it had never made an Attempt against us, I hope 'tis otherwise in that Kingdom to which most of us belong. That wicked Invasion was so tim'd, as to surprize *Ireland* in the most Defenceless Condition that it has ever been know for many Years. And tho' at that Juncture the Papists did not openly appear in an Insurrection, yet we know how heartily dispos'd and ready they were for it: We know that a few Months before, a solemn and unusual Fast was enjoyn'd by the Priests to all of that Religion, from 15 Years and upwards; and that for many Days: And all were brought to their Sacraments, Penance, and Confessions. Yet so very close and secret they were, when ask'd the Occasion of such extraordinary Severities, that I never found nor heard of any one of them, who dar'd to tell the true Reason of it; till the *Sanctify'd Armada* set out from *Dunkirk*, and then the Mystery of Iniquity was unfolded. Thus it is that they constantly lye in wait for us; and we as constantly grow secure, till the Lord is pleas'd to snatch us as a Firebrand out of the Burning, to shew us the Pit which we were just running into: and when we are in Safety, then to forget both our Danger and our Deliverer.

But if we would in earnest secure our selves and our Posterity, against the growing Danger of Popery; it behoves us to consider the Methods which brought us to the very Brinks of it some few Years ago: and not to expect that God should always work Miracles, and raise us new Deliverers. When we see the same Arbitrary Notions, and Tyrannical Principles, now again become fashionable; and the Press made to justify such Tenets, as are only consistent with the *French* and *Turkish* Government: Such as can serve no Ends, but those of a Prince designing to Subvert the Constitution, or to create Fears in the People, that such Designs are on foot, when really there are none: It seems highly reasonable to suppose, that the Authors of them write for a New Revolution, and hope to see us in such Hands, as to have both our Laws and Religion impos'd upon

upon us; and to have us once more at the Mercy of the Papists, without any Hopes or Prospect of being reseu'd. It looks as if we were infatuated. and were given up to work our own Destruction; to see the Books and Papers of those Men publickly read and recommended, who have tax'd all that were for the late Happy Revolution, with downright Rebellion; and upon whose Principles (if true) all must be Rebels. But 'tis still more astonishing, to hear these Men cry'd up for the Champions of the Church, who have arraign'd and condemn'd all the present Members of it for Schism; and to shew themselves in earnest, do Set up and Maintain their Separate Conventicles. If these be the Men and the Methods by which the Church and State are to be Supported, 'tis easy to imagine how long either is to continue; and into whose Power Both will fall, if the Providence of God be not kinder to us than we deserve, We may be assur'd, that they who are Enemies to the Revolution, can be no Friends to the Effects of it, the Happiest whereof is, Her Majesty's Wise and Gracious Government over us; and next to this, the Succession in the Protestant Line: And to fancy that the Interest of either can be heartily maintain'd, by such as have revil'd and condemn'd the Revolution in another Reign; is indeed, to take away our Senses, and fit us for Transubstantiation. And 'tis probable, they think us tolerably well prepar'd for it already: Since the Sacrament of the Lord's-Supper is maintain'd to be a Proper and Real Sacrifice; and an Accommodation with the most Jesuited Part of the Church of *Rome*, propos'd on such Terms, as makes the Reformation precarious and unjustifiable. It is no Surprize to find such Dangerous Paradoxes taught by some Men: But 'tis amazing to see, that such Men teaching such Doctrines, should hope to proselite a Nation. We ought to oppose, as much as in us lies, the Spreading of such Enslaving Principles: And I doubt not, but every one of us who have felt the Influences of them, in another manner than they did here, will beware of being sent back into *Egypt* again.

Another Method in which the Papists have been most fatally Successful against us, is, by creating Jealousies, and fomenting Divisions among us: This has been their Masterpiece from the Beginning; and one would hope, that a Stratagem so long made use of, a Snare so often laid, and which has so often catch'd us, almost to our very Ruin, should at length be laid in vain, and be Dangerous to none but to those who dare to make such bold Attempts against us. But 'tis most Melancholy to observe, how unexpectedly Prosperous they are in this Stale Artifice to undo us. Our Divisions and Animosities are now at a higher Pitch than ever. They were formerly so modest, as to keep without the Inclosure; and only to incense the Separatist against the Churchman: But now they have impudently broke in upon us; and use all their Arts, to make the Members of the Church divide, and grow jealous one of another. To this end, they have invented a New and Odious Distinction of *High* and *Low Church*: Which Terms, if they mean what the Inventors would have

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meant by them, That the one leans towards the Church of *Rome*, and the other to the Diſſenters; I am confident the Diſtinction is as groundleſs as 'tis miſchievous: And if this be what is generally underſtood by the Words, (as it certainly is) ſure 'tis the Buſineſs of both to beat down and aboliſh ſuch Terms of Reproach; and not to be fond of ſuch Marks of Diſtinction, as do but expoſe us to our Common Enemy. And they will do well to conſider, If ſuch Terms are kept up, on which Side the greateſt *Odium* will fall, the whole Proteſtant World being Judges. Certainly at this Juncture, when we are engag'd in a War of ſo much Blood and Deſtruction abroad, and that againſt Papiſts; it were much more for our Intereſt, and for the Credit and Strength of the Reformation in general, to endeavour to heal and compoſe our Unhappy Diviſions at Home, than to abett or give Countenance to new ones. I would not be miſtaken (for ſome Men are too apt to miſtake every Word that's offer'd towards the Healing our Diviſions;) I am not for Courting the Diſſenters, at the Expence of our Church-Government, Liturgy, or Diſcipline: Such a Thought cannot enter into the Breaſt of any true Son of the Church: But ſure we ought to treat the greateſt part of Diſſenters with ſome Confidence and Affection, as they are embark'd in the ſame Common Cauſe againſt the Papiſts. We ſhould endeavour to convince them, that our Thoughts of them are quite different from the Notions we have of the Papiſts; who are the irreconcilable Enemies both of Church and State, and that under a Foreign Influence and Juriſdiction. We ought in all the Ways of Mildneſs and Humanity, to argue them out of their Prejudices; and to let them ſee, that whilſt we confute their Errors, we have a Value and Love for their Perſons: And this, I preſume, would be one good way (and Experience has confirm'd it) of making them ſenſible of their Miſtakes and Prejudices, and Reconciling them to our Perſons, which might prove a good Step towards Embracing our Opinions. However, I mention'd our Diviſions as one known Engin of the Papiſts to ruin us: And he that thinks they are ſo, will do all that in Conſcience he can to compoſe them. If there be any who think otherwiſe, I know not what Religion they are of, and therefore have nothing to ſay to them.

To conclude. Since God has deliver'd our Anceſtors from the horrid Deſtruction deſign'd on this Day: And has thereby preſerv'd us to give him our due Tribute of Praiſe and Thankſgiving for this great Mercy; Let us endeavour to make this Sacrifice acceptable to him, by giving it with Hearts truly ſenſible of ſo undeſerv'd a Bleſſing. We are not to imagine, that thoſe who fell in that diſmal Judgment, were greater Sinners than thoſe who eſcap'd; No, but the Lord ſpared them, and us in them, that his Goodneſs might lead us to a true Repentance of all our Sins: And they who harden their Hearts againſt the Impreſſions of the Divine Goodneſs, and make the Mercies of God an Argument for their Continuance in Sin, cannot be convinc'd of their Error; but by ſome of his ſevereſt Judgments: And then poſſibly, they would repent, when the Time of Mercy is paſt.

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But I hope better Things of You, my Brethren; who have such a mix'd Scene both of Judgments and Mercies, to oblige you to prepare your Hearts by a serious Repentance; that your Vows and your Praises may ascend up to the Lord, and be return'd in new Favours and Blessings upon you and your Posterity. And let me beseech you to beware of turning this Grace of the Lord into Wantonness, and Affronting him with his own Blessings: We may be cheerful in the moderate Use of God's Creatures, whilst we are making our Acknowledgments for his Mercies: But to make them minister to Intemperance, is not to worship, but to defy the Almighty, and that in the most daring and provoking manner. Let us endeavour to convince our Popish Adversaries of the Truth of our Religion; by shewing in our Lives and Actions, that its Influence is stronger to operate all that's Good in us, than theirs is to do Evil: And thus, instead of the Crooked and Peaceless Paths in which they blindly wander; we shall find the Way to true Peace and Quiet of Soul here, and to that Happy Blissful Place, where there is Peace and Pleasure for evermore. *Amen.*

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